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. . . The United States, Great Britain and Japan have made separate representations to China, opposing the signing of the Manchurian Convention negotiated by the Russian minister in Peking and the Chinese envoys.

### Correspondence.

Rev. Martin D. Hardin, pastor of the Andrew Presbyterian Church, Minneapolis, Minn., in sending us a copy of an address (which we shall publish in our April issue) on the "Moral Responsibility of Nations," delivered before the Lincoln League of Minneapolis on February 12, writes:

"The address may serve to show that there are some ministers, at least, who have not taken up with the 'gospel of might.' I may add that, in my humble way, I am doing all within my power, with my congregation and the people of the city, to create a hatred of war. Three years ago I preached two sermons in favor of the Spanish war. Your publications led me to investigate the question of war and peace, and my eyes were opened, and for the rest of my life I shall never lose an opportunity to let it be understood that I hate war. I await with interest each month the coming of your paper, which I find most inspiring."

### Peace, Goodwill.

BY PROF. W. N. TRUEBLOOD.

Night had come with gentle step  
And spread her canopy of love above  
The gashed and sullen plain. Thick strewn and tossed  
In heaps the bodies lay, for War had reaped  
A field that day. One soldier's fixed, white face  
Stared upwards at the pitying moon, from where  
It rested on a comrade's knee. At length  
The blue eyes opened wide:—"Hark," he said,  
"I hear the bugles!—Strange!—What is't they say!—  
Peace on earth, Peace on earth, Peace  
On earth! Goodwill to men!"—A quiver seized  
His frame; the light went out in those blue eyes,  
And Death came. His comrade laid him down;  
And, looking long into the wide, deep dome  
Above him, thought he heard it, too—the long  
Lost notes, like Christmas bells, far-sounding from  
The star-lit blue: "Peace on earth, Peace  
On earth! Goodwill to men!"

#### Peace on earth

Above a battlefield? Why not? Bends not  
The sky above the battlefield as sweet  
And blue as if it said: Peace! Peace!  
To all the din? Rings not the music of  
God's love, goodwill from ev'ry sky of His,  
An undertone of never-ceasing chords,  
As ready to descend on battlefield  
As Sabbath morn, if but our babble stop  
Awhile? God forgive us that the noise  
We make has intervals so few through which  
Thy "Peace! Peace! Love! Love!" can reach our ears!

—*The American Friend.*

### Words for These Times.

Son of the Puritans, can it be thou  
Harnessed for slaughter, with bayonet and blade?  
Weeds in thy furrows, rust on thy plough,  
Death for thy trade?  
Trust in Love's armies! though silent as heaven,  
They are sworn to defend;  
Put up thy sword in its sheath! for behold,  
Thy foe is thy friend!

Fruitless the planting in war's black soil!  
What do the red-handed husbandmen reap?  
Cripples that languish, children that toil,  
Widows who weep!  
Only a harvest of hatred can grow  
From a sowing of swords!  
Strife is the weapon of brutes and of men,  
But peace is the Lord's.

—*Frederic L. Knowles, in the Century.*

### The New Testament Grounds of Peace.\*

BY PROFESSOR ELBERT RUSSELL, CHICAGO.

The grounds of peace in the New Testament are found in the teaching of Jesus as it is exemplified in his life and interpreted by the apostles. We must take Jesus' example as the standard by which to interpret his teaching; otherwise it is possible to deduce from isolated sayings of the Master the most divergent and contradictory ideas of right and wrong.

From the Gospels we learn that Jesus explicitly refused the sword or any other violent means to propagate his doctrines or to found his kingdom, relying only on the power of truth, love and self-sacrifice to overthrow evil and secure the triumph of righteousness. From his character and plans the military virtues and ideals were conspicuously absent. The pacific virtues of the prophet and sage characterized his life and determined his career. At the time of his great temptation he was compelled to decide by what means he would seek to make the kingdoms of the world his own. Jewish expectancy said the Messiah would secure his dominion by military power. Universal experience said there was no way to world dominion except by the sword. On the mount of temptation Satan offered Jesus the sovereignty of the world on the same evil terms on which others had before held it—by military force. But Jesus refused to be a military king. Again, in Gethsemane Peter offered Jesus the service of his sword, but Jesus declined both Peter's sword and that of the angelic legions that were at his call. Standing before Pilate, Jesus acknowledged himself a king—a king whose power rested on truth, not on might.

Such was Jesus in a world organized politically, socially and religiously on a basis of military force; in which military prowess and conquest were regarded as the sign of greatness for the individual and the nation. In that world the disappointing, incomprehensible, maddening thing about him was his pretense to kingship without an army to back him—his claim to a kingdom which was not of that world. To the Jews, who were

\* Paper read at the Friends' Peace Conference, Philadelphia, December 12, 1901.